THE RELIGIOUS

HISTORIAN.

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SPIRITUAL LIGHT—No. 9.

"MODERN SPIRITUALISM."

By the phrase "Modern Spiritualism," is understood that real or imaginary light, from the invisible world, which the living profess to receive from the dead. Within the past quarter of a century, a new impetus seems to have been given to the snbject of new revelations, especially in America, through such mediums as A. J. Davis, Judge Edmunds, of New York, Dr. Hare, of Philadelphia, "The Fox girls," and "Davenport boys," of the neighborhood of Rochester, New York, and myriads of others in various parts of this country and in Europe. The dogma of new light, through earthly agents, in communication with the spirits of dead people, who once walked with the living mediums as partners of earth, has gained upon the credulity of the world, till it has not only grown to be respectable, but popular, with the masses of the people. To be sure, many persons of supposed sound minds have sternly resisted the inviting persuasion, but if the old adage that, "The voice of the people is the voice of God," is true, the modern developments far surpass all the older revelations. In a conversation with the distinguished Chemist, Dr. R. Hare, in 1858, he plainly asserted, that "The ancient revelations of the Bible, dwindle into utter insignificance, in the presence of

the new developments." The influence of the new light, seems not to extend so generally amongst "the common people,"—the working classes—and even the Africans and Indians, as amongst the tall tribes of Japheth. There is quite a social, and gentlemanly medium, in New York, a Mr. Foster, who attracts the attention of merchants, and professional gentlemen, with fortunate or unfortunate persons, from all sections of the country, far beyond all the mediums of modern times. Men of high position visit Mr. Foster, for direction in trade, and are said to be aided essentially in seeing much further into the future than others and to be enabled to strike bargains to great advantage. If we are not mistaken, this is the first practical advantage that we have heard plainly predicated of the new revelations. Mr. Foster, to say the least, satisfies thousands of our intelligent citizens that his means of direct knowing far excel all older plans. The Spirits that attend him are said to be quite as communicative over a good dinner, or a social glass, as elsewhere. While on the subject of the influence of this real or imaginary spiritual light, we desire very respectfully, to make a few statements, which to persons who have not kept pace with the professions of the age, must be really surprising. There are few religious people who are not more or less, under the dominion of perpetual revelations. Roman Catholics, have always interpreted the passage, "These signs shall follow them that believe,"—as applying to all their churches, in all time, and they assert that, "These shall continue to the end of the world." They take not into consideration the purpose of former miracles, and wholy disregard the intention of the Savior and his Apostles. The single thought of miraculous influences, engrosses the attention of all, from the Pope to the most unpretending of the sect. Consequently, the words of the priests, are the words of God.

Thousands of dead saints are appealed to for light, aid and comfort, and the masses possibly take more interest in the supposed answers, than in the plainest promises of Holy Writ. The humble and modest Mary, the Mother of our Lord, is now deified, —adored as God himself and addressed in the greatest confidence that her intercessions will prevail, and that her answers to the petitions of the millions are but the voice of the Father.

In the English Hierarchy, it cannot be concealed, that even the better educated are under the influence of a system offering direct revelations in regard to the pardon of sins, and light generally,

from beyond the dark river of death. It is true, there is less saintly reverence, than in the Romish church; but it is thought there is a growing interest in the condition of the departed, and many imagine that the dead, are exerting a powerful influence in behalf of the living.

While in the Presbyterian and Baptist denominations, the lines of spiritual light from the departed, grow still fainter, but the confidence that special revelations reach their people in answer to prayer, grows much stronger. These prayers are not offered to the dead, as in Rome, but the evidences of answers through feelings, impulses, dreams, etc., with many, admit no grounds of doubt.

The Methodist people, perhaps, have, from their origin, a little over a century ago, been more under the influence of direct revelation of the spirit than any other respectable sect. It may indeed, be asserted that, they, as one man, have earnestly defended the doctrine of direct communications from the invisible state, to teach them their true position before God. In their conversion, we have known few, if any of the denomination, who did not suppose that the Divine Eather, had sent his Holy Spirit, into their hearts, as evidence their sins were pardoned, and their names were written in the book of life. As to sincerity and religious zeal, we doubt if any have excelled the Methodists. Their influence on religious society, has evidently been deeper and wider than any other party. Hence, we refer not to them, or others, in any disparaging spirit, but with the kindest intentions, for the purpose of getting more fully before our readers such a phase of spiritual light as has eclipsed all former professions. From the fact that, amongst the denominations mentioned, the idea of perpetual revelations is common, we might reasonably expect there is a very general tendency to adopt the speculation that the spirits of departed friends are most ready and forward, in the supposed necessary service. We presume it will not be denied, that in most instances, teachers of religion have been quite ready to adopt the theory. So far as we have observed, we can call to mind few, who were not prominent preachers, that have distinguished themselves as spiritualists. We are persuaded that there are various physical and mental conditions favorable, to successful mediums and confident believers, in the new statements.

While teachers stand in the front ranks of the new army, we are glad to see that strong and great men, of perhaps all denomi-

nations refuse to tolerate the questionable discoveries. We should however, be much surprised to learn that, there are any amongst Quakers, Shakers, or Mormons, not more or less versed in the art of Spiritualism. Some of the most adroit operators that we have seen were revival preachers, who were never heard to refer most distantly to the system, as usually advocated. We desire to mention another fact, touching the popularity of the new light, which at first view, seems somewhat startling. We give it as our conviction, that in the learned professions, there is a very general tendency to listen to revelations from the under world. While we regard lawyers as in more favorable circumstances, than others, for the acquisition of correct knowledge upon most subjects, there is evidently very strong evidence, of superstitious proclivities amongst them. We may, and doubtless often do, overestimate their ability to judge of matters spiritual, and perhaps, we make not sufficient allowance for their want of correct spiritual information. We are really sorry to know that amongst preachers, lawyers and physicians, the tendencies to superstition are often alarmingly strong. Yet, we find good and true men, in all de-denominations and popular professions,—men who earnestly set their faces against superstition, and "spiritual wickedness in high and low places."

Spiritualism, with the uninstructed, partakes much more of the nature of feticism, or brutal impulses, than otherwise. The only hope for the ignorant, as well as for people, popularly educated, is in the spiritual light of the Book of God. Our attention was recently called to the subject, by a distinguished lawyer, who after eulogizing most highly the development of spiritualism, or as he intimated, some other light, through Mr. Foster, expressed the opinion that, in a book recently published in New York, written by "Rev, Samuel Watson," a distinguished minister and Editor of the Methodist church in Tennessee, much of a satisfactory character may be found upon the subject of spiritualism. We have looked over the book, and some of its striking statements, we will be pleased to notice. The author, sets out with the persuasion that, there are abundant signs and omens from the dead to the living. He gives several instances, in which persons are thought to be warned of approaching death, by old clocks that had been silent for years, "striking one." Hence, the title of the volume, "The clock struck one." We have heard marvelous details by the hour and witnessed many things which, perhaps to others, seemed marvelous in reference to which, our final conclusion was

that, the facts were not satisfactory. In our childhood, we drove sleep from our eyes the livelong night, to witness the capers of witches, which others could see and hear, but of which we could not catch the slightest glimpse.

We will hear some of the concluding remarks of Dr. Bond, of St. Louis, a much more distinguished Methodist editor and preacher than even Mr. Watson.

Dr. Bond says, "Amongst the most educated, the blood is yet infected with the virus of the old magic. The late Emperor and Empress of France consulted witches and mediums. Queen Victoria and her ladies followed her just married daughter to her carriage, and sent good luck after her in a shower of old shoes. We think few ladies would be married on Friday. Countless omens and magical formulas are in activity every day in the houses of Protestants who seem utterly unconscious of the sin and shame of fearing other gods than their Father in heaven.

"If clocks become moved with knowledge of impending death, how are we to deny the trembling rustic *his* privilege of omens in the howling of his dog or the cry of the whippowill. Many strange things are easily understood when the key is found."

The Doctor next urges that the clock mystery will always be easily explained when the real facts are known, and says, "We have no reason to believe that God speaks to us in such ways, and we should therefore be satisfied with the *living* oracles. We have no reason to believe that God speaks by omens."

We are more than gratified under the conviction that while many of our Methodist contemporaries are devoted to things unreal, such men as Dr. Bond are firm in the support of truth as written by the finger of God.

Mr. Watson, and most writers in favor of Modern spiritualism, seem to us to do injustice to such as credit not their reports. From the papers we learn that lecturers also undertake to prove that such as have departed from this life are really alive. We presume that no christian man ever doubted that God is not the God of the dead, but of the living. When God called to Moses from the burning bush, he said, "I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob." Ex iii: 6. The Savior in calling attention to this subject, said of the worthy dead, "They are equal unto the angels, and are the children of God, being the children of the ressurrection. Now that the dead are raised, even Moses shewed at the bush, when he

called the Lord the God of Abraham, the God of Isaac and the God of Jacob, for he is not the God of the dead, but of the living, for all live unto him." Luke xx: 37, 38.

The dead, in these passages, are all living. The parable of the rich man and Lazarus is the most striking representation of the state of the departed in the Bible. The suffering penitent asked for water to cool his parched tongue, but when refused, he prayed Abraham to "send Lazarus to his father's house, for," he said, "I have five brethren." Abraham said, "They have Moses and the prophets, let them hear them." And he said, "Nay, father Abraham, but if one went unto them from the dead, they will repent. He said, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

These scriptures, show most clearly that the dead are in a state of conscious existence. There is, however, one marked difference between the dead of ancient, and the dead of modern times. Then, between the righteous and the wicked, "there was a great gulf fixed," deep and wide that the wicked could not pass; but so far as we have heard reports of the modern dead, the gulf is not seen, and the wicked are frequently in the higher spheres. But when our Lord said, "They have Moses and the prophets," it was conclusive that more light was not needed.

The example of necromancy related in the conduct of the witch of Endor, in the days of Saul the king, shows a much more advanced state in the art than is evinced in modern times. This old sorceress, who in consequence of her crimes had difficulty in preserving her life, pretended to call the dead to the sight of the living. How she deceived the eyes of the lookers on we are not sufficiently advanced In the black art to tell, but when she saw an "old man covered with a mantle," she was possibly more astonished and confounded than Saul. This she did not anticipate and it was a case parallel to that of Aaron's rod swallowing the rods of the magicians. God surpassed all that the astrologers had expected. The appearance of Samuel, and what he said, were miraculous and quite confounding to the hag of Endor.

Still, the old lady was higher in her professions than even Samuel Watson, who professes to have the aid of our old schoolmate, Judge Poston, who died years ago, John V. Maffitt, Dr. Channing, and many of the distinguished of earth.

We call special attention to an admission, which to us seems fatal to all pretensions in modern spiritualism. In Mr. Watson's book,—"The Clock Struck One,"—just from the press of Samuel

R. Wells, of New York, on page 163 it is said, "The bad, as well as the good, can and do communicate; and as the evil is much more numerous in this, so it is in the other life, as to those who are in affinity with the earth. Consequently, more evil and falsehood than good and truth are communicated. It is of the utmost importance for every one to bear this in mind, in order that he may be protected from all the hallucinations, visible images, involuntary writing and speaking, by which spirits would impose themselves upon him as messengers of divine truth."

According to this showing, the morality of the ultra mundane state is worse than on the earth, and as so many more are false than true spirits, we have but little encouragement to believe any of them. When we consider that these same manifestations have been professed from generations anterior to Endor's hateful old deceiver, and that to this hour, not a single new truth has been revealed, we can but infer that all such pretensions are not only false, but should be countenanced by no Christian.

We will take the liberty of further suggesting that we have found no one who seems to be able to discriminate between the sin against the Holy Spirit, and modern spiritualism. The sin against the Spirit, which was not to be pardoned, consisted in atttributing the works which the Savior performed by the Good Spirit, to the spirits of demons, or to those in the invisible state. If we are not greatly mistaken, the modern pretenders generally, in claiming superior developments, have been led to despise the Savior and all his spiritual communications. In reference to Mr. Watson, however, we wish to say, that while it is with difficulty that either he, or his friendly spirits, can write grammatically or intelligibly, he seems to be an innocent and honest man.

We wonder that such books can have influence, and that our sounder Methodist brethren will encourage their circulation. They must act upon the supposition that it is best to know everything.

In conclusion, we deem it respectful to say to the thousand of innocent persons, who are disposed to favor modern spirltualism, that inasmuch as we have not practised the art, it should not be expected that we can readily answer everything which might be said in its favor. Yet we are free to express serious doubts as to the truth of most of the facts claimed in its behalf. We are confident that we can account for most of the supposed phenomena, and we feel no doubt, the time will come, when all will become plain.

In no circle have we heard of anything being revealed, beyond

what was int he minds of the members present. No new name, or thought was ever spelled out or written by a medium, which was not in the mind of some one present. The only solution, still required, to explode this most dangerous phase of demonology, is the *how* of mind communicating directly with mind. The fact is well established, that Mr. Clay and Andrew Jackson could act directly on their fellows. It is well known that, Whitfield, Wesley and Maffit in their youth could do so, and we doubt not that politicians and revival preachers generally operate directly on their partizans, but *how* it is accomplished, needs a clearer statement. We are also satisfied that men of power can *electrify*, or operate, directly on dumb animals, but a little more time is required to explain the process. Finally, we repeat, that all spiritual light is in the Bible.

CHURCH HISTORY—No. 7.

PRELIMINARY.

WHILE, as we have variously intimated, we do not anticipate by our researches in the Patriarchal and Jewish eras, to discover a complete church organization, we feel fully assured that, we may find elements of society clearly setting forth and adumbrating, the spiritual temple under Christ, and that it must be through the channel God opened in former dispensations that we can, with unveiled faces, approach this Heavenly edifice.

In our previous number, we saw that the family of Abraham, after sojourning four hundred and thirty years in Egypt, (Ex. 12, 41,) was miraculously delivered, and in fifty days in crossing the sea and the wilderness, reached Mount Sinai in Arabia. This, according to our computation, was 2513 years after the creation, and 1491, before Christ. As promised, it becomes necessary before proceeding further, to examine carefully the character of government that existed in the earlier dispensations.

The rules that prevailed for 2500 years after the creation, were few and simple. Indeed, no full code of written laws existed, and the precepts of the Divine Father, which governed, were transmitted mainly in the heads of families and judges of the people.

A law, it is true, was given immediately after the flood, regarding murder, that is supposed still to exist, in the words, "Surely, your blood of your lives will I require, at the hand of every beast will I require it, and at the hand of man, at the hand of every man's brother will I require the life of man. Whosoever, sheddeth man's blood, by man shall his blood be shed." Gen. ix, 5, 6. In the Patriarchial age, there is scarcely a vestige of history remaining in reference to associations or states, but each family, to a considerable extent, seemed independent of all others. The good sense however, of the heads of families, with the judges who acted in the more difficult cases, was quite sufficient in the administration of justice.

Although the promise that "All nations should be blessed in Abraham," was made four hundred and thirty years before the departure of the children of Israel from Egypt, the nation had been governed without written laws. The direction however, of six hundred thousand men, besides the women and children, was too great for Moses, without a written constitution and a great variety of special laws. Paul, in answer to the question, "Wherefore then, serveth the law"? said, "It was added because of transgressions, till the seed should come. to whom the promise was made, and it was ordained by angels, in the hands of a mediator." Gal. v, 15. Hence, we deem it important to call special attention to the covenant which God saw proper to add to the promise made to Abraham of the Savior, denominated

"THE LAW."

The word "Law," according to Sir William Blackstone, "in its most general and comprehensive sense, signifies a rule of action; and is applied indiscriminately, to all kinds of action, whether animate or inanimate, rational or irrational." Hence, we have various kinds of laws, as,

The Laws of Nature, by which, "It is understood that, when the Supreme Being formed the universe, and created matter out of nothing, he impressed certain principles on it, from which it can never depart, and without which it would cease to be."

In the expression, *Natural Law*, we have also the idea of the *nexus causalis*—the connection between cause and effect, in inanimate nature. Consequently, amongst scientific writers, we frequently find the declaration that "God is uniform in all his ope-

rations in nature." By this, we understand that the Creator was governed by law in building the mountains and putting forth this stupendous frame work called the universe. Any one who will examine for a moment, a few specimens of Quartz crystals, or even crystals of lime stone, can but be deeply impressed with the fact that God worked by rules which were uniform in their operations and results. In the phenomena of the vegetable and animal kingdoms, the Maker and Preserver of all things has given indubitable evidence that wise and wholesome laws universally prevail. It will not be forgotten that England's greatest philosopher demonstrated mathematically that, God governs the universe by the single law of attraction. If our Creator has acted wisely in forming and governing all things in nature by law, can we conclude that, in the government of man he acts without law? By law, he brings into existence, developes and perfects physical man, by law, he developes and governs the mind, and by law, he directs all the steps of his sons and daughters spiritually.

As already suggested, from the beginning, our Heavenly Father gave such short and salutary laws, as were necessary to our race in the infancy of the world. As matters were developed in the posterity of Shem, it became necessary, as we have seen, when the vast multitude removed from the land of bondage towards the promised country, that the Father should furnish such laws as the wants of his people required. Before, however, detailing the provisions of the law given by Moses, it may be well to settle, as far as practicable, a few subsidiary questions, which may essentially assist us in arriving at just conclusions.

In all the operations of the physical universe as stated, the laws are absolute—or exist in the very nature of things, but very different are the laws and their operations which control the human family. The ox is furnished with the law of instinct in the selection of his food, and the honey bee builds his house on the most approved plan, from the power impressed in creation; but in creatures of higher grades, the differences of condition demand different treatment. Hence, the necessity for forms of law, of which the lower animals must remain for ever profoundly ignorant.

1. We should consider the necessity and general operations of Civil Law. An inspired Apostle said, "We know that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for

murderers of fathers, and murderers of mothers, for manslayers," etc. 1 Tim. 1, 9.

Under this heading, we might with propriety, place personal rights and all laws which pertain to property, and without attempting to answer what might be said on the subject, we respectfully suggest that man has not given satisfactory evidence of competency for self government. While we are assured, as Mr. Blackstone asserts, that "The wants and fears of individuals are the foundations of society," without aid from above as to what is right or wrong, it is not clear that individuals could, from reason or otherwise, originate correct rules of life. Hence, we conclude that God has never entirely left man to himself, but is, in fact, the Author of all just laws that govern in society.

2. Moral or Religious Laws, are impressed no where in nature. God has reserved to himself the right to administer to the various tribes of earth, as their circumstances require, such regulations as they have been able to bear. For tweuty-five hundred years, as we have seen, preparations were in progress, for the reception of the law through Moses. "When the children of Israel came to the desert of Sinai, and camped before the mount, Moses went up unto God, and the Lord said unto him, thus, shalt thou say to the house of Jacob and to the children of Israel. Ye have seen what I did to the Egyptians, and how I bore you on Eagle's wings and brought you unto myself; and now if you will obey my voice and keep my covenant, ye shall be a peculiar treasure unto me, above all people, and ye shall be unto me a kingdom of priests and a holy nation. Then Moses called the Elders of Israel, and the people answered, all that the Lord hath spokcn, we will do." Ex. xix, 1-8. The Lord called Moses to him, "Into mount Sinai, which was altogether on smoke, because the Lord descended upon it in a fire," and then, God gave Moses first, the Ten Commandments, upon two tables of stone, and then he added, various other laws and regulations, all of which together, constitute the law of Moses, which was enjoined upon the people, God said, "In all places where I record my name, I will come unto thee and bless thee." Ex. xx, 24.

Without examining the various details of the law, we would impress upon the reader, that all was given in consequence of the transgressions of the people of God, and was to continue till the promised Savior should come. If asked, whether the law was Municipal or Religious, we answer, it was both. It took

cognizance of all individual rights, of all family and national obligations, and afforded ample regulations in regard to the divisions and ownership of their lands and all the personal property of the nation. It also afforded ample instruction, with regard to the sacrifices of the people—their feasts—and all their obligations to God, to the people of their own nation, and to the nations without. In addition to the law of Moses, the people of Israel had the advantage of the prophets, who continued to give "line upon line" lesson upon lesson—here a little, and there a great amount; but all altogether, were not sufficient to "give life," for if they could have done so, "Righteousness would have been by law." "The law and the Prophets were until John, from that time, the kingdom of God was preached." Lu. 16, 16. The beloved John said, "For the law was given by Moses, but grace and truth came by Jesus Christ." Jno. 1, 17. "The law served as a school master to bring the Jews to Christ," but, after the coming of the Messiah, it is asserted that, "they were no longer under a school master." With reference to the character of the worship of the family of God, during the fifteen hundred years that preceeded the establishment of the Christian Institution, much might be said most advantageously; but for the present, we can only suggest, that the whole pointed to Christ and a better order of society. "The veil was upon their hearts," and they could not see the end of what was signified. 2 Cor. iii, 13. All was figurative and imperfect. Still we desire in due time, to notice the "Tabernacle and its service," as the very last preparatory means of studying the christian institution. When the Savior was on earth, he declared "That not one jot or title of the law should pass away till all was fulfilled." But was not this equivalent to saying, that so soon as all should be completed, the law should be taken out of the way?

But the question, was the law of Moses abrogated? must be satisfactorily settled. We have lived to witness in our native State, the removal of three old constitutions and the adoption of three new ones in their place. The operation, was quite simple. A State convention was called, on each occasion, such laws as were regarded suitable were taken from tbe old constitution and incorporated in the new, and when sanctioned by the vote of the sovereign people, no obligation was found in the old contract, but all were in the new. God, as a wise legislator, gave a law admirably adapted to his people, for the time, but when their circumstances required a change for the better, such laws as were in

Moses, that were suited to the people of a superior dispensation, were placed in the New Covenant, sealed with the blood of Christ, and were made obligatory, not as the law of Moses, but as the higher law of the Spirit, by Jesus Christ.

What is said of the divisions of the law into Moral and Ceremonial, is without authority; and we repeat, that all the covenant through Moses, "Waxed old, our Savior took it out of the way, nailing it to his cross." We may be asked, if it is possible the Ten Commandments were abrogated? To be sure they were. Not one remains as it did before the Savior. The Apostle Paul in contrasting the law and the Gospel, as the letter and spirit in religion, clearly shows that, "The ministration of death, written and engraven on stones,"—the Ten Commandments, however glorious they were,—"was to be done away," and that really and truly, "The ministration of condemnation, is done away," but "The ministration of the spirit alone remains." 2 Cor. 3, 6-10, Whoever fails te distinguish between the dispensations of the Almighty, will most certainly fail to comprehend the depth, height, and greatness of the church of God, as planted, and brought to perfection in the first century of the christian age. We cannot be too careful in our examinations of the Law as given by Moses. The Tabernacle and the Divine service, will claim our attention next.

CO-OPERATIVE LABOR.

In the very nature of things, Christians are, to a greater or less extent, dependent upon each other for their success in the cause of Christ. The promise is, that where two or three assemble in the name of the Lord, he will be in their midst. The meaning of society is that human beings are, from their weakness and dependence upon each other, forced to associate together, both for protection and advantage in the various employments of life, The majority of co-operative effort, is manifest in all the labors of life. The mechanic, the farmer, and the merchant, are dependent upon each other. These may be considered as self-evident truths, the force of which all admit, Hence, in regard to general conclusions there can be no controversy.

Regarding temporal affairs, we presume all must see that there are no infallible rules to bind men together, Fitness of things, and what we call "common sense," govern mechanics farmers, etc., in their co-operative efforts. Like principles govern in trade and in universal business. Civil government is also intended to bind society together for purposes of protection, and the general prosperity of each section. The forms of government might well vary with the character of society. God has authorized and directed in theocracies, aristocracies, democracies and modifications of each to better suit the varied conditions of his creatures. In all these, much must be left to the wisdom of the governed.

Perhaps it would not be wise to affirm that less lattitude is given to men in religion, than in any other service. It would evidently be nearer the truth to affirm, that in religion we are better provided for in regard to rules of government than in earthly employments, and yet, there are greater demands upon our mental and moral exertions than in any other life engagements. Even in co-operative measures with our brethren in Christ, we are required to exercise all the wisdom we can possibly command. It is true, we have minute and ample instructions regarding the organization of the church, the laws that shall govern the order and character of the worship, the manner of collecting and disbursing funds for the various purposes of religion, and for sounding out the gospel to the world, and all we need in order to personal purity and growth in grace. There are, however, subjects, in reference to which, the combined wisdom and co-operative energies of the brethren seem to us indispensable.

With reference to the training of the children of the brotherhood, there is a want of united effort.

There is no plan of general education amongst us, and the disciples, as a consequence, are perhaps quite as ready to co-operate with Romanists and Protestants, whose hatred seldom fails to turn the hearts of their children against the Christian institution, as with their own people, in the direction of youth. If for no other purpose, we should often consult each other in regard to this great obligation.

With reference to the direction of the property of the church, the combined wisdom of Christians generally is called into requisition. As matters now stand, lawyers, for whose services we really can see but little use, if Christians were properly organized, absorb a vast amount of the means of the saints, while their

children are driven forth often in ignorance and vice, to work their passage, without christian influence, as best they may. We have seen thousands, tens of thousands, and hundreds of thousands of dollars squandered, and often turned against the cause of God, simply because the brethren saw no inviting labor to which they could apply their substance.

All that we have belongs to God, and it is our bounden duty as Christians, to open channels for the employment of what we possess before it escheats to the world and Satan.

In regard to education and the employment of much of our property, we repeat, God has required our combined wisdom and co-operative labor. We do not affirm that there are no other important departments of co-operative effort, but the subjects we have suggested exhibit pressing demands. We are satisfied that the brethren in Christ, in all lands, should act promptly in reference to these momentous questions. Great achievements require great efforts.

VALEDICTORY.

COMPOSITIONS read by school girls may not interest those who wish something more solid, but the young take pleasure in them, and it is desirable to render the HISTORIAN attractive to them as well as to older persons.

VALEDICTORY READ BY MISS FANNIE COLE AT THE ANNUAL COMMENCEMENT OF HOPE INSTITUTE, JUNE 8TH, 1871.

"Earth has no sorrow that Heaven cannot heal."

IT was a pleasant Sunday afternoon, and feeling weary of staying within doors, I strolled along the secluded streets of the city.

My attention was attracted to a number of persons entering a house for public worship. I asked the special reason of this gathering, and received the following reply:

"An old man, a student of the word of God, has expressed his firm belief that a balm can be found for every wounded heart, in that most blessed of books, the Bible. So earnestly does he desire

to comfort mankind, that he is here to-day to give to each the consoling words of God's spirit.

Attracted by mingled curiosity and interest, I followed the little flock, Taking my seat in a remote corner, I directed my eyes toward the pulpit and beheld the man of whom I had just heard.

He was quite old, possessing a face of rare intellect. Silver locks fell over his broad brow, and his eyes sparkled as though he were rejoiced to be engaged in so glorious a work. Just over his head hung the inscription, "Earth has no sorrow that Heaven cannot heal."

Silence fell on the assembly and the old man rose. He laid his hands upon the Bible before him. A man in the prime of life approached and spoke as follows:

Father, I have many of the good things of earth. I have health and strength, wealth and friends. Men bow down and call me rich and great; but I am not happy. I know I can never rest without the peace the world cannot give or take away. I have raised up sweet young daughters, and one who left me for the spirit world, said before she went away, "I had never spoken to her of Jesus, had never pointed her to the Lamb of God who takes away the sins of the world." I cannot forget her sorrow for me and for herself. She hoped that God would look in pity upon us. His mercy was all her hope. I am often weary and heart-sick. I know not how to go to the Savior for comfort. I cannot cast my burden on the Lord. Can you assure me that God will really take away my load of sin, if I come humbly to his feet?

The reply was earnest and effective. "Come unto me ye that labor and are heavy laden, and I will give you rest."

A mother and daughter clad in mourning robes next came forward. The old man at sight of their grief, said to them, "Blessed are they that mourn, for they shall be comforted." He bent forward as if to listen to their complaints, but the mother hearing such comforting words, said, "Our faith is good, and since thou hast reminded us that we are blessed, we will go on our way strengthened by the assurance."

A man whom age had strongly marked next came forward and said, "Brother, I am old, and thou will perhaps think it strange I cannot find comfort without thy aid. I have not studied the book you call the Word of God. I have been devoted to the world—have sought happiness in its pleasures—and now when age has come upon me, I am lone and desolate. I have no hope beyond

the grave, and many fears I did not remember my Creator in the days of my youth, and will he hear me now when I call upon him? Had I served him as diligently as I sought wealth and fame, he would not have forsaken me in my gray hairs. I look back and my heart is full of sorrow: I gaze upon the future, and there is a fearful looking forward to a fiery indignation. What must I do that I may inherit eternal life?"

Quickly the old man replied, "God so loved the world that he gave his only begotten son, that whosever believeth on him, should not perish, but have eternal life."

A woman with a sad face and weary step next approached, and knelt, as if her burden of grief weighed her to the earth. She closed her eyes, folded her hands as if forgetful of her earthly comforter, and directed her heartrending cry to her heavenly Father. "Deeply hast thou afflicted me, oh God! Father, mother, husband, and children, have passed away, and I am almost doubting thy love to the frail beings of earth."

The old man reverently laid his hand upon her head with the declaration, "Whom the Lord loveth he chasteneth."

"Thanks," was her reply. "In my sorrow I had almost forgotten that blessed assurance, and now, I will continually strengthen my faith by the memory of it."

A slight noise was heard at the door of the house, and all eyes were turned in that direction. A poor crippled beggar walked forward and stood before the good old man. As he leaned upon his crutches he said, "They tell me that thou art a holy man, and now, I wish thee to answer me truly. For many years I have wandered along the streets and been scoffed at for my infirmities. I knew in early years of God and heaven from my mother, but sometimes when I think that I will be pitied by the angels, as I am by the good here, that I will be a cripple in heaven, I lose all desire for that world, and feel it would be a blessing to be annihilated. Happy would I be did I know that my body would be changed, and would no more be deformed and miserable."

Eagerly and joyfully the old man leaned forward to comfort the stricken one. "For our conversation is in heaven, from whence also, we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body."

Beautiful music burst forth and the whole assembly joined with one accord in singing the hymn so appropriate to the occasion,

"Come ye disconsolate, where'er ye languish,
Come, and at God's altar fervently kneel.
Here bring your wounded hearts, here tell your anguish,
Earth has no sorrow that Heaven cannot heal."

I could go on, but as the day is passing away rapidly, I leave my subject to address myself to you, my friends and schoolmates.

DEAR GIRLS:—We are together to-day for the last time as schoolmates. The tie that has bound us for months will soon be broken. We will no longer be members of Hope Institute. Some of us have been here for years, others only for months. If any of us have been unkind or impatient, it is time to forget and forgive. If we have been disobedient to teachers, regret must fill our hearts and it should be a lesson to us in future always to act as we wish now, we had done. Some of you will return to school after weeks of pleasant recreation. Will you not think of the anxiety of your parents, and make an effort to be all they wish? We are young but life soon passes away. You know when this session commenced we thought it would be long before it closed. How short it seems. Have we improved the time—acquired knowledge and have we become better? Girls have but little time for intellectual improvement. We leave school just as we become capable of earnest study, and we should be most active whilst opportunity lasts. There is no pleasure in the thought, "I have disappointed my Mother, my Father does not think I have sufficiently improved."

Permit me to offer my kindest wishes for your welfare. It will always give me pleasure to hear you are beloved and are enjoying all the happiness that may be yours. Sometimes think of the members of the class that leaves you, and believe you will be affectionately remembered by them—Farewell.

To our most esteemed Teacher, Professor Webber, we would say, We cannot, Sir, take leave of you without expressing our gratitude for the care you have taken in our instruction. We never hope to attain to your excellence in the science of Music, but still expect to derive the purest pleasure from the knowledge you have imparted. Whenever we hear real Music, we will think of you—will remember how kindly and patiently you instructed

us; Music is one of the sweetest of earths blessings and we hope you may long be spared to cultivate the musical taste of the young. Your old pupils wish you much happiness and affectionately bid you—Farewell.

To the members of my Class, I would say:

We have looked forward to this day with bright anticipations, saying again and again, we are going home—home to the friends of our childhood—to our Mothers who are counting the days of absence—to our Fathers who are anxiously waiting to welcome us. Yes, we have looked forward to this 8th day of June, but do not find it quite so joyous as we expected, The company of teachers we would sometimes willingly have dispensed with,that we might have our own fun and frolic—the schooldays we have often thought irksome, are now viewed differently. We feel that blessings brighten as they take their flight. They are brightening today, and as we turn to look on them, they seem to smile on our sorrow. We gaze on the future as we have thought so bright and a shadow is there. We can scarcely realize that we who have learned to love each other, and for months, have met with a pleasant "Good Morning," must soon take the parting hand. We cannot realize that we who know each other so well, and take so deep an interest in each others welfare, can separate perhaps forever. Forever, is a word linked with deep sadness, when we think of parting from those bound to our hearts by ties of deep tenderness.

The question arises will we remember each other? When our daily paths separate, and we walk on perhaps alone in the world, will we not think of our pleasant association here? Will not gentle memories fill our hearts, and cause us to pine for the sweet tones, the dear old melodies, the light silvery laugh of other years? I believe we will always think of the days spent in affectionate intercourse—in gaining the noble thoughts of those who lived before us, and have passed away, leaving a halo of light to gild the paths of the young. Will we not go out into the world with the determination to be useful? We can do much good if we make it the aim of our lives? We will find wherever we go, some one we ean soothe, some one whose lot may be brightened by our kindness—There are orphans we can cheer and comfort. We should determine to have a pure and gentle influence and never fear to oppose the wrong, or support the right. We should

seek for truth and follow its precepts, no matter where they lead. Then when suffering comes, and come it must to all, we can look up and know that, "earth has no sorrow that Heaven cannot heal." We should not be light, thoughtless women, but should prepare ourselves to endure the trials of life as well as to enjoy its pleasures.

To day one of our number received the sad intelligence of the death of her Father, and although it had been expected for a year or more, still, her agony seemed almost too great to bear. If we can live with the idea that we are mortal, and that our Father knows it is best for us sometimes to mourn, sometimes to bear deep sorrow, we can bow with more submission to His will. Jesus wept, and can we expect to pass through this world without tears? Let us often pray as did our Savior, "Not my will, but thine be done."

It has sometimes been the case when our class had been called to recitation, and some were absent, we would say to our Teacher, "It may be they do not know you have called us, I will go for them—will inquire where they are." Hereafter, when we are scattered abroad, and each knows not the dwelling place of the other, we cannot go to enquire for the absent. We must wait—wait perhaps until the trumpet shall sound, and the dead shall be raised before we meet again. We cannot go to inquire for those who are away, but we can remember and pray for them. In future years, when May with her brightness is around us—her robes of green decked with starry blossoms, and clouds light as rose leaves are floating in her canopy—when she brings gladness to the gushing streams, and fills the woods with the melody of bird, breeze and brooklet—when the heavens are smiling with golden light, and the hills are veiled in floating amber, then will we turn to the past, and its memory will haunt us like a delicious dream. The familiar faces will come back and we will recall the time when all was fresh and free, and we looked to the future with bright anticipations. Then too, when the shades of evening are gathering around, the tall trees and the pale flowers bow themselves down upon their mother's bosom we will think of the absent, and pray our Father to shield them from the dangers of earth.

We separate but will you not sometimes send me messages of love? When surrounded by happy faces, your hearts are full of gladness, will you not turn in spirit to the absent and muse upon the past? When the shades of sorrow fall upon you, I should

love you to remember me. I have known grief and can sympathize—I have known what it is to separate from those I have loved as my own life. I have pined for the sweet familiar tones so dear to my childhood, for the looks of yearning kindnesses, that followed my every step as I grew older. Yes, I have pined for them in the beautiful morning, in the bright noon, and in the evening, at the lonely hearth, I could only bow down in passionate weeping. But I, although the suffering has been great, I do not murmur. It is a sweet thought that earth has no sorrow that Heaven cannot heal. Should you ever weep for those who come not, for voices you do not hear, for looks of love you meet no more, I can feel tender to you.

Let us all try to meet where partings do not come and where sorrow is not known. Till then, I ask you not to forget me. Let me sometimes know that you keep my memory in your hearts—that you love me still. If sorrow and sickness are ours, let us not murmur, but remember that,

"By the light and clouds through which our pathway lies,
By the beauty and the grief alike, we are training for the skies."

DEAR TEACHERS:—

To-day we leave your guardianship, and offer our sincere thanks for the care you have taken to impart lasting and useful knowledge. Many of our studies which otherwise would have been tiresome, you have rendered interesting by remarks and lectures. You have helped us to appreciate the noble thoughts of the gifted and the great, have taught us to admire the writings of our Immortal Bard, by directing our attention to passages gemmed with the diamonds of true genius. We thank you, and with many kind wishes for your future welfare, we bid you a loving, —Farewell.

TO CORRESPONDENTS.

WHILE we have failed to publish various articles from brethren for whom we entertain high regard, we think we have acted for the best. Matters of a local character, are rarely of general interest, and *personal controversies with brethren*, we consider unsuitable for our pages. Years ago, we concluded that, if we could not treat our brethren as christians, and the world with respect, we would not publish a paper. We desire to devote the RELIGIOUS HISTORIAN, to subjects of a Spiritual character, and we would be pleased to have the co-operation of all well meaning people.

ELEMENTARY STUDIES—No. 9.

"THE NAME OF CHRIST."

"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God, resteth upon you. On their part, he is evil spoken of, but on your part, he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters. Yet, if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (1) Pet. 4, 14-16. In closing our remarks, in the Eighth number, upon, "The Good Confession," we were deeply impressed with the very wholesome thought that, in confessing the authority of Christ, in order to salvation, we are inducted into the house hold of the faithful, whose members are entitled to the sacred name, which was intended to distinguish us from the world without. With this very strong impression, still resting upon us, we desire to call more earnest attention to what the Apostle denominates, "*That worthy name*," by which the people of God are distinguished from the world, Jas. 2, 7. In inviting our friends to consider either the fitness, or evil of names, we are aware that, many flippently twirl names as nothing, as fancy words that, may be employed or rejected as the merest whim of the idlest brain. Hence, it is often more than intimated that, it matters not as to our *name*, while God accepts us. We could quite as readily conclude that. the Heavenly Father, receives all that reject his ordinances with a good conscience, as those who refuse to honor his name. Jesus said, "Ye shall be hated of all men for my name sake," but whosoever shall deny me before men, him will I also deny, before my Father who is in Heaven." Mat. 10, 32.

It is quite enough to say that, the evils which result from the use of names, not of God, not sacred, not respectful, are far beyond all human computation. Names, intended by their originators. as terms of *reproach* and *insult*, such as Baptist, Methodist, Campbellite, Quakers, Shakers, etc. cannot be cherished with impunity. We cannot with the sacred records before our eyes, see how we can wear disreputable names, and escape the vengeance of Heaven in the day of judgment. Approach our Heavenly Father, with the name of Luther, Calvin, Wesley or Campbell, inscribed upon our brow? No, never! We can call to mind no requirement of the scriptures, more solemnly enjoined than the holy name of Jesus Christ. In entering into the service of God,

we are "Baptized into the name of the Father, Son and Holy Spirit," and in assuming these sacred names for the first time, we are to regard God as our Father, by adoption, Jesus Christ as our Lord and Great High Priest above, and the Holy Spirit as our Director, our Teacher and Comforter. Should we claim any other name, or assume relations differing in the least, from those recognized in the Scriptures, we would certainly dishonor our Father above, his only begotten and well beloved Son, and the Good Spirit, which was to be with the disciples through all time. The pride of membership in even honored sects is vain, rebellous and idolatrous; but the honor, of membership in the family of God, and to be permitted to consider Jesus Christ as our Elder Brother, and the Holy Spirit, as our constant attendant—dwelling always in our hearts—should be esteemed by us, of infinitely more value, than all the honors, the world, the flesh and satan can give; and very far superior to the rewards of the most imposing denominations. Did not our Savior pronounce condemnation, upon such as should be *ashamed* of his name? Was it not the glory and crowning honor of the Ambassadors of Christ, that they were Christians, and would honor no other name but Christ's on earth? The multitudes of martyrs rejoiced that, they were "Worthy to suffer shame for the name of the Anointed One," and all the pure, the noble and the Spiritual, in all ages, have had ample cause to rejoice in the name of Him who died for them, rose again, and is now seated at the right hand of the Majesty of Heaven and earth.

The name of Christ was evidently the subject of prophecy. The Lord, Jehovah said, "For Zion's sake, I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name; but thou shalt be called Hephzi-bah, (*My delight is in her,*) and thy land, Beulah, (*that is, married;*) for the Lord delighteth in thee, and thy land shalt be married." Isiah 62, 1-2. When did "Zion" the heritage of God, "go forth as brightness?" We answer, under the reign of Messiah. When was her "salvation as a lamp that burneth?" We reply, from the day, "the law went forth out of Zion, and the word of the Lord from Jerusalem." When did the "Gentiles see her righteousness, and all kings her glory?" When the middle

wall of partition was broken down from between the Jews and the Gentiles," and when "God made choice that, by the mouth of Peter the Gentiles should hear the word of the Gospel and believe"—when Peter went to the house of Cornelius to "tell him words by which he and all his house should be saved." Acts. 11, 14. It was on the day in which the miraculous power of the Holy Spirit was displayed to convince, first, the six prejudiced Jewish witnesses that accompanied Peter to the house of Cornelius, and through them the church at Jerusalem and the Jewish world, so far as was possible, that, "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him."

No sooner had the Gentiles seen God's righteousness, than "The disciples were called Christians, first in Antioch." Acts 11, 26. Are we still told, as we have been from our youth, that the name Christian was given by reproach. Men whose words we were unwilling to doubt staggered us, confused us and led us to conclude there are wondrous contradictions even in the New Testament; but to *believe* the fable, that enemies reproachfully gave the disciples, "The name of Christ," was always impossible,

As the passage reads in our version, either profound ignorance controlled the translators,or they intentionally prevented the truth, to favor a theory. It reads that, Saul and Barnabas, "A whole year, assembled themselves with the church, and taught much people; and the disciples were called Christians first in Antioch." Acts. 11, 26. We give the following, as the only fair reading any scholar, in our candid judgment can give the passage, "A whole year they, (*sunachtheenai*–1 A. pas.) were assembled in the church, and taught, (*didaxai.* 1 A. *ac.*) much people, and called, (*Chreematisai* 1 A. *ac.*) first in Antioch, the disciples, Christians." If Saul and Barnabas were assembled in the church and *taught* much people, they also *named* the disciples christians; because the Greek words for *taught* and *name,* are the same in form. No scholar, can possibly translate one as an active, and the other as a passive verb, or dare assert that, Saul and Barnabas *taught* the people, and that, others *named* the disciples. The Lord, as he promised 741 years before, CALLED his people by a new name," This was the only appropriate name that could have been conferred, and it was never known that the bitter enemies of Christ, did or said any thing that, was appropriate with reference to Jesus of Nazareth. They could call him Beelzebub—the chief of devils

and his disciples "*dogs*," but the idea of placing upon them the honors of Heavens anointed One, was utterly impracticable.

King Agrippa said with the deepest emotion, "Almost, thou persuadest me to be a christian." Ac. 26, 28. He knew well, the "worthy name" worn by the saints.

But in the passage that heads our remarks, Peter tells the saints, "If ye be reproached for the name of Christ, happy are ye." Does he not beyond all shadow of doubt inform them that, this name of Christ, is *Christian?* for which they were not to be ashamed, but to glorify God on this behalf? Paul on the same subject says to the brethren, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth, is named." Eph. 3, 14, 15. This family embraces all the members in the heavens and upon the earth, as brethren and fellow heirs to the one great inheritance. The idea, of brethren and members of the same family wearing different names, would not be tolerated in any well ordered family on earth, and for christians to be distinguished from each other, by differences in names, is certainly dishonoring to God, a reproach to all who are guilty, and a stumbling block to the world.

Paul said to his brethren, "I have espoused you to one husband, that I might present you, a chaste virgin to Christ." (2) Cor. 11, 2. No chaste woman, could so dishonor her husband, as to bear the degredation of taking the name of any other man; and it is passing strange, indeed, that many who profess the christian religion; can reconcile it to themselves to wear any other name than Christ's. We doubt not, party names are much more potent, in raising barriers between professed Christians, than the differences in teaching, or general conduct. How long the present state of affairs will exist, we cannot anticipate; but we most certainly believe that, earnest, God loving men every where, are anxious to see all the members of our Father's family walking lovingly together as one; that, the world may believe, the Father has sent his Son to be the Savior of men. Israel's sweetest singer in the evening of his days, said, "Behold how good and how pleasant it is, for brethren to dwell together in unity." It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon, that descended upon th, mountains of Zion; for there, the Lord commanded the blessing even life, forevermore." Ps. 13, 3.

The Lord still commands his blessings upon his household,—upon the one family, the members of which, should rejoice that, they are Christians, that their names are written in heaven, and that with the redeemed of the whole earth, they will ere long, walk together, the golden pavements of the New Jerusalem. Our hope is in "The name of Christ," who has gone to prepare mansions for his servants.

WHAT DOES IT MEAN?

WHILE we receive from our friends many more questions than we are able to satisfactorily answer, our own deficiencies impel us to propound in return, a few inquiries, to which correct answers would be quite gratifying.

In our school days we were intimately associated with a youth who seemed to be a dignified gentleman and a christian. We recited together for two whole years in college, and his seeming good temper and excellent bearing all the time, endeared him to us in a manner, which we thought would be lasting. While we have continued a teacher in the church of Christ,—our quondam friend has become a Baptist Preacher. Of late years, he has given evidence of bad temper towards us; has published to the world very wicked things in reference to our teaching, has said what was untrue, gives unmistakable evidence of being a rude and bitter man, with whom, no christian gentleman can possibly associate. What is the cause of the change? Is it natural depravity? Will the defence of a party corrupt a man's heart and life?

Again, we can remember when the writers in the Millennial Harbinger, the Christian Messenger, and a few other papers that, were published amongst us, were quite a loving band of brothers. When editors and other scribes differed, they searched the scriptures diligently, to see what was true—all kept in good temper, and the truth was generally found. Then, the brethren were united and the cause prospered. Now, a different temper is frequently manifested by some of our scribes; and it seems impossible for brethren to examine any subject with the view of learning the truth. The idea of a free, manly and christian discussion of any point of difference in a loving temper, is scarcely anticipated. The simple fact of difference in regard to mere matters of policy,

quite sufficient cause of distrust and hatred. When editors write in reference to each other, the purpose is often to destroy and kill; and it is rarely the case that, writers can oppose merely each other's opinions, without becoming exceedingly offensive to each other, and to the brotherhood at large. We hope these are not exaggerations. How shall we account for changes so radical? Have we succeeded in our escape from Babylon? or, have we turned back to the burning and falling city? Are our writers better men than Alexander Campbell, Barton W. Stone and Walter Scott? Do they understand the word of life better than those pioneers? Are we better educated? Are we more courteous and accomplished Christians? Do the brethren love each other as they did thirty years ago? They then, rejoiced to associate together. Do they lovingly seek each other's society now? Who will answer these questions? We fear that many of us, have neither improved in morals, manners nor the graces of the Good Spirit? Yet we have much in which to rejoice, and for which, to anxiously hope. God has not forsaken us, but we need still greater spiritual attainments. Who will say a good word on this subject?

"TALK'S TO BEREAN'S."

This is the title of a handsome little book of 180 pages, in Bro, Isaac Errett's most pleasant style published by R. W. Carroll & Co., Cincinnati. While we have hastily looked through the book we have seen quite a sufficiency to fully satisfy us that, with reference to the Elements of the Gospel, it is one of the very best productions of the year. Were it not for the excessive weakness which writers frequently manifest in a strange disposition to find fault, in order to cripple the labors of the brethren, we might respectfully suggest a few verbal criticisms, but the few minor faults, merely remind us that, "The trail of the serpent is over us all," and while there may exist many excellencies in our labors, there is but little perfect in our best performances. We most cheerfully commend this book to our friends, as admirably calculated to interest and profit all who desire to learn the principles of the christian institution. We would do well to place such works, in the hands of friendly aliens, and partizans struggling after light.

SHALL WE KNOW EACH OTHER THERE?

Is a question often asked, but never authoritatively answered. It is asserted in hymns, that we shall know our friends, and shall sing with them forever. It is not well to make such assertions. There are many who would not be pleased to think that singing would be their highest enjoyment in the eternal world. It is pleasant to think of meeting our early friends, of associating with those with whom we have sorrowed and suffered here, and with whom we have held sweet communion. We imagine how we would love to recount the troubles and trials of earth, in that beautiful rest that now remains for the people of God.

With our present feelings, we think our happiness would be much increased to meet those who have helped us to be better, have sympathized with us, have had pity on our weaknesses, and have been tender to us, when we needed kindness. We are not however, told this will be the case. Many are anxious to know of the future, but as we cannot now attain a knowledge of things not needed, the best we can do, is to look well to our every day conduct, to justify our hearts, and often lift them in humble prayer to the Father in heaven. Then, in his own good time, he will take us where we may see and know, even as we are known, and may bask in the glory of his presence forever. There is one promise we are certain of. John says, "Brethren, it does not now appear what we shall be, but we *know* that when he appears we shall be like him, for we shall see him as he is." It seems to me, this is enough, that we are to be like the Savior, enough to satisfy every heart that loves and trusts him.

C. F.

BE MODEST.

CHRISTIAN women should be characterized by modest, retiring manners. When this is the case, they gain the respect of the best persons of society, and have an influence in favor of the religion they profess. Even a man who knows the ways of the world, admire, above all others, a modest dignified young christian.

One desirous of forming this noble character should often question himself. Am I acting for the best? Will my present course of conduct bring happiness in the future, and gain the sincere respect of those I most esteem? If she is certain of this, she is in the right path, and has reason to be thankful and happy.

For want of thought, girls especially make impressions that are not favorable, and by very little things. I remember once, years ago, going in young company to meeting. When we returned, a gentleman, whose age gave him the privilege of speaking plainly, said, "Miss Sally, when you go to meeting, listen to the preacher, and dont look so often over at our side of the house." She was young and I suppose, had never thought it appeared bold, to gaze at any body in the world she wished to see. I dont know whether she profited by his advice, but I never forgot it. I have wished that others I have seen, had a wise friend to whisper, "Listen to the preacher, and dont look so much at the other side of the house." I call to mind since that time, young men and girls too, who seldom "listened to the preacher," and often looked the wrong way. Some of them become engaged to be married, and in one case, the engagement lasted two years, but, when convenient, the young man went off, and was not heard of again. I have known young men, for their own amusement, become engaged to girls, fast and forward in manner, but never to those who were prudent and modest. Indeed, I have been acquainted with some who engaged themselves to dissipated youths, they were afraid to meet in public, How thoughtless, and destitute of pure womanly feeling, must one be, so to act. A woman's affections should not be lightly won and a young christian should avoid rash love scrapes, as dangerous and below the dignity of a modest woman. An old Scotch ballad gives the experience of a pretty thoughtless girl. She was admired for a little while, and then forgotten by one she admired. Her mortification was great, and she thinks it shall not be so again. She will guard her heart and shield her eye for the future. She wishes, "She had put her heart in a golden case, and pinned it with a silver pin."

It is not necessary to keep it quite so close, but it is best to guard it as securely as good sense and modesty may dictate. Then, when one is old enough, knows domestic matters, is qualified to make a pleasant companion, a comfortable home, she should give it to a christian gentleman who asks for it, in sincerity and truth. She should give her heart in return for his, begging the blessing of God upon their union.

I would say to young christians, there is a charm in modest deportment that all admire. A fair skin, rosy cheeks and sarpkling eyes may please at first sight, but modest good sense will give pleasure to day, to-morrow, next month, next year, and all the

time after that. Artificial charms pass away, and we do not like to think we have been deceived by them. A girl may appear pretty when powdered, rouged and dressed in a very ornamented style, but one who is modest and christian in her deportment, unassuming, never loses her power to attract and charm.

If young christians will with their other charms, mingle true modesty, their influence will be of the purest character, and they will need no artificial efforts to render them attractive.

C. F.

NEW PUBLICATIONS.

"*The Mission of the Holy Spirit,*" by John W. Randall, Independence, Kansas.

We are under obligations to our Brethren, Bosworth, Chase & Hall, Publishers, Cincinnati, Ohio, for a neat pamphlet of 64 pages with reference to "The Mission of the Spirit." The mechanical execution is good, and the editor has done himself credit in the examination of the subject, in a plain and scriptural manner, and we most cheerfully commend this little work, to such as desire information on the subject of the Spirit's influence. Price ten cts:

"*The Teacher, the Class and The Book,*" "Fifty-Two Sunday School Lessons," by Warren B. Hendryx. A volume of 170 pages, Published by Bosworth, Chase & Hall, Cincinnati, Ohio.

This book evinces more learning, talent and critical knowledge of the Scriptures than any work we have seen upon the subject of Sunday Schools. Complete directions are given for the management of such Schools, and could we as heartily commend such publications as would be pleasant to us, we would say, that this work is admirably suited for the purposes intended. It is however, difficult to satisfy us that, there is a book in existence, or that there ever will be published, in better shape for teaching children the mind of God, than Matthew, Mark, Luke and John.

We have never been satisfied, that, the system of questions and answers, as employed in Sunday Schools generally, is the correct plan of giving instruction on any subject. The simple history of Joseph, as written by the finger of God, seems to us most natural and best calculated to impress the heart. The history of Jesus Christ, is just enough—there is nothing superfluous; but when reduced to a set of short and even doubtful questions and answers it becomes fearfully jeopardized. We have read the Catechisms

we think, without prejudice, and we doubt if one was ever written full, fair and adequate for the avowed purposes, Even Brother Hendryxs' "Fifty-two Catechetical Lessons," though nearer the standard, and better than any we have examined, contain matters of doubtful import. Examples.

1. "Where was the first promise of the Savior's coming made?" "Answer. In Eden."

2. "To whom was it made? Answer. "Adam and Eve." Gen. v, 15-19. To say the least, these questions and answers, are of so doubtful, character, we would dislike to have them impressed upon our children. There must be a better way.

REPORTS FROM EVANGELISTS.

Brother J. C. Lawson, of Grenada, Kansas, under date of Aug. 10th, reports the addition of fourteen noble souls to the church of the Savior. We trust our Brother will not be discouraged at the opposition manifested. Such as live godly in Christ Jesus, fail not to have a little healthy persecution. It is not an unfavorable indication.

Brother T. M. Harris, of Atlanta Ga., is evidently working efficiently in the cause of the Savior in his city and country. Could we have a thousand more self-denying and devoted christian teachers in the south, the cause would be much more prosperous.

Brother Ben Cooper, of Ronville, Ark., writes encouragingly. In answer to his question, Bro. John Eichbaum, is waiting upon his aged Father in Nashville, and remains the same honest christian gentleman.

Bro. C. Kendrick, in his declining years, seems to promise still greater earnestness and efficiency in the cause of truth. He was an associate of our early youth, and we have but a short time to work.

Brother Charles M. Day, of Ky., recently collected a few straggling sheep at Shelbyville, Tennessee. and held quite a successful meeting in Franklin, Williamson, County. Our Brothers zeal waxes stronger, as the evening of his journey approaches. It is beautiful to witness the earnest labors of our partners who expect very soon to put off their earthly house, and to rest with the faithful, till their Lord shall come, to take them to the mansions prepared for them.

Brother P. S. Fall, the venerable and distinguished pioneer of the State, who labors for the brethren in Nashville, is at present working in Ky.

Brother Seth Sparkman, of Franklin, Tenn., the aged, though not a technical preacher, is much more efficient than most of the young men who are preachers.

Brother W. T. Burke, of Solado, Texas, is evidently one of our live men of the south. His zeal is constant, and his reports are creditable.

Bro, E. G. Sewell, of the Gospel Advocate, Nashville, Tenn., is possibly our most active, and in many respects, most successful preacher in Tennessee. We would he were a thousand times more efficient.

Brother D. LIPSCOMB,, Senior Editor of the Gospel Advocate, has just returned, after a three months tour amongst the churches in Texas. He was accompanied by his Sister Wife, and Bro. H. Zellner, and we trust, they will all have something encouraging to tell in regard to the good cause, in sections they have visited.

Brother J. M. Kidwell, of Smithville, Tenn., writes to Brother E. G. Sewell, of the Advocate, under date of Aug. 12th, 1872, that, during the past twelve months, he has added 113 souls to the army of the faithful. He says he "went without salary or promise of earthly reward, but found the brethren kind hearted and liberal."

Sister P. H. Adams, of Florence, Williamson Co. Texas, writes, Aug. 26th, 1872, that, mainly through the earnest labors of Bro. S. Strickland, 32 additions were made at a recent meeting to the congregation in that place. She intimates that, our Baptist friends in that section, are likely more bitterly opposed to the disciples than others. We are sorry to hear it, for it is with extreme difficulty they can avoid occupying our ground. It is vain for them to cultivate bitterness or the least discourtesy towards us. Their present position as a people, it occurs to us, must be abandoned, by all right thinking and right feeling persons.

Brother T. B. Larimore, has just closed a meeting near Toon's Station, M. C. R. R. with sixty additions. We thank the Lord most devoutly for the success attending the simple proclamation of the truth. Work steadily, Dear Brother, while you cleave to the Gospel, the Father above, your brethren every where, and the angels in heaven will rejoice in your labors.

THE

RELIGIOUS HISTORIAN,

FOR 1872.

In the belief that there is a great and fruitful field of Christian labor, not fully occupied, we have established The Religious Historian, for the purpose of re-examining *the Elementary Principles of the Christian Institution*, and of giving our energies to *Church History*, as revealed in the Bible, found in the world's history and set forth in Denominational records. All matters of a practical character, connected with the Church of Christ, shall have due attention, and Education, especially, will come under revision.

TERMS:

The Religious Historian, will be issued in Monthly Numbers; of 32 pages, neatly covered, at One Dollar, per annum in advance. Publication Office, at the old stand of John T. S. Fall and Sons, Nashville, Tennessee, Corner of College and Union Sts.

Exchanges will be sent to Franklin College, Tennessee.

T. FANNING, Editor.

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